



SOCIAL ACTION

News Views
Books Reviews

Vol. 10 November 1960

INDIAN SOCIAL INSTITUTE

SOCIAL ACTION

Vol. 10

No. 11

November, 1960

- 457 *Editorial*: THE NEXT AMERICAN
PRESIDENT.
- 461 REBUILDING THE BRIDGE BETWEEN
INDIA AND AFRICA. *E. De Meulder.*
- 469 THE CASTE SYSTEM AND
SOCIAL EDUCATION. *F. A. Ryan.*
- 475 THEORY TO PRACTICE.
- 480 STATEMENTS.
- 483 REVIEW OF REVIEWS.
- 491 BOOKS.
- 498 NEWS AND COMMENT.

SOCIAL ACTION is published monthly by the Indian Institute of Social Order, 13 Boat Club Road, Poona 1, India. Phone 2098. The Editorial Board does not necessarily endorse the individual views of its contributors.

Subscription rates : Yearly, Rs. 6 or \$. 2 or 10 s. Single copy, Re. 0-65.

Cheques should be made out in favour of the Indian Social Institute, and if not drafted on a Poona Bank should cover the clearing commission. V.P.P. charges are extra. Inland Money Orders or International Money Orders are the best means of payment.

SOCIAL ACTION

VOL. 10

NO. 11

NOVEMBER 1960

EDITORIAL

THE NEXT AMERICAN PRESIDENT

By the time this reaches our readers the United States will have a new President. At this writing we do not know whether he will be Mr. Nixon or Mr. Kennedy. But one thing is clear: whoever the next President is, the whole free world and not only America has a stake in the way he uses the powers attached to his office. The burning issues of the day, peace or war and freedom vs Communist dictatorship, turn on many factors, not all of them within the control of men. But there is no doubt that the outcome of the fateful struggle on which mankind is now embarked, and which, for want of a better name we call the "Cold War," will depend in large measure on the actions and policies of the United States. America is the acknowledged leader of the powerful bloc of free

nations of which she is a member, as the Soviet Union is the leader of the Communist world. On these two powers largely depends the kind of world we will live in tomorrow. Each in its respective sphere of influence makes the ultimate decisions on which hinge war or peace, and the growth of freedom or increasing state regimentation. If war comes, and with war atomic holocaust, it will be because of a decision or a miscalculation by one of these two super-powers. Whether that part of the world in which men can live free lives under law is to be a contracting or expanding area in the years ahead depends chiefly on the American and Russian leaders and the power they are able to command, both physical and moral, in the battles of the Cold War. It is no exaggeration to say that

the fate of civilization as we have known it rests in large measure in the hands of the leaders of the United States and the Soviet Union. To paraphrase a famous statement born in the days of another bitter struggle, never before in history has the fate of so many depended on the decisions of so few.

Every one knows the immense power which Mr. Khrushchev wields. As chairman of the Council of Ministers of the Soviet Union he sits at the pinnacle of a highly centralized system of government. If he is not an absolute dictator, it is nevertheless true that the final direction of Russian policy ultimately rests with him. And the leadership he has given to the Communist bloc in its relentless war against freedom has been bold, cunning and highly successful. One need not be a "prophet of doom" to recognize the fact that during the past decade Communism has gained ground and that the area in which freedom holds sway has been slowly contracting. Hungary, Tibet, Guinea and Cuba are there to prove it. Whether this trend will continue or be reversed will depend very much on the

next President of the United States. Power in the American system of government is not as centralized as in the Soviet Union, being distributed among the President, the Congress and the Courts. Nevertheless the Presidency carries with it tremendous power and opportunities for leadership. But the office is largely what the occupant of the White House makes it. When the President is a strong and forceful leader United States leadership is strong and effective. When the President is a weak man without a clear policy American policy in the world is vague and uncertain. In the hands of a born leader like Franklin D. Roosevelt the Presidency became an instrument for changing over-night the fundamental direction of American policy both at home and abroad. In the hands of a weakling like James Buchanan (who was President on the eve of America's Civil War) the country drifted towards disaster without a policy. This is why so much depends on the character, wisdom and skill of the next American President, and why the world has followed this year's election in the United States as no other in history. The free nations of the world

are literally crying out for leadership and they are looking to the United States for it. Unfortunately, it must be admitted that the quality of that leadership has been disappointing since the end of the Marshall Plan. Somehow — some future historian may be able to tell us how it happened — America and the free world have lost the initiative. They have been pushed on to the defensive by the Communist powers. The imagination of the world, including large parts of the uncommitted, non-Communist world, has been captured by Russia: by her economic achievements, her space victories, her disarmament proposals. Even the moral image of America has somehow grown tarnished. Russia has captured the "peace offensive" and the United States has been made to appear to much of the world as the belligerent, military-minded super-power bent on ringing her enemy with foreign bases.

To reverse these trends will be the historic task of the next American President, and the outcome of the Cold War will depend on whether he succeeds or fails. A very formidable task it will be.

The next President will have to mend the growing rifts and strengthen the ties which bind together the members of the Atlantic Community. And he will have to do this without alienating the dependent territories of Africa and elsewhere which are rightly looking forward to early independence. This task will not be easy since some members of the Western Alliance are colonial powers. He will have to strengthen the free world's defences and maintain them in a state of constant readiness against Soviet surprise attack. But he will have to do this in a way which does not perpetuate the image of an aggressive America placing too much emphasis on armaments. The next President will have to balance the urgent need of the under-developed countries of the world for more capital against the growth needs of the domestic American economy. He will have to fight relentlessly against segregation and discrimination against Negroes at home without dividing the American people whose unity is essential if the country is to remain strong. Above all, the next President will have to provide the kind of world leadership which will restore

a sense of common purpose among freedom-loving nations everywhere, whether they are "committed" or "uncommitted" nations. To achieve this, America's leadership must not be the leadership of the strong seeking to dominate the weak, or the leadership of the proud soloist (as it has too often been in the past) who knows all the answers and consults no other view-point. Rather it must be a truly democratic leadership, the humble leadership of a powerful nation which realizes that despite its power it still needs friends and allies, and treats the smallest of them with dignity and res-

pect as fellow-members of an international community whose voice deserves to be heard. Only then will the United States begin to grow again in moral stature in the world community and exert a leadership which will be welcomed by free men everywhere.

For then America will be putting into practice in her international relations the democratic principles which have made her strong at home, and her strength will become the strength of the free world, welding free nations together into a moral force that will be irresistible.

REBUILDING THE BRIDGE BETWEEN INDIA AND AFRICA

E. De Meulder*

Anyone crossing the Indian Ocean by ship or by plane cannot but be struck by the numerous islands that are strewn over the ocean like great stepping-stones between India and Africa: the Laccadives, the Seychelles, the Amirantes, Mauritius and Madagascar. According to the well known Gondwana theory, all these islands are the remains of an ancient land bridge which once linked the Deccan Plateau of India with Madagascar, and Africa with Brazil on the other side of the Atlantic. The history of the human race might have been very different if that bridge had not disappeared (assuming that it really existed.) For the bridge would have provided an "exit route" for the excess population of India and Asia to the great empty spaces of Africa and South America. The

world's population could then have distributed itself around the globe in a way more in harmony with the pattern of world resources. As matters now stand, due to artificial restrictions on immigration, exploding populations must remain bottled up in air-tight compartments while most of the earth remains under-populated.

Consider the following facts, Mr. Dubisson, Rector of the University of Liege and a Zoologist and Biochemist of note, recently said in a lecture in Leopoldville: "The problem of nutrition is full of anguish. The fully developed countries have only 30% of the world's population and consume 75% of the total food of the world. In the under-developed countries, a world population of 67% produces only 25% of the

* Father De Meulder recently returned to India after several years in Africa during which he travelled widely throughout that continent.

world's food." The learned Professor does not refer to immigration as one of the possible solutions, and he tells the hungry people to go and find food in the food-store-house of the sea. Good and well, but why exclude immigration of Asians to, for example, the great reserve of the Congo which is potentially one of the richest countries of the world and is presently almost empty of people ? The time has come to correct this irrational situation and to establish a bridge between India and Africa in the form of a sensible immigration policy which will simultaneously reduce population pressure and unemployment in India and provide much needed labour for developing Africa.

There is no question of starting a new type of colonialism nor of invading new territories by force. The world of to-morrow is to be a multi-racial world of brothers with equal rights and equal opportunities. Love is the cement of the new structure but love to be lasting cannot be based on mere sentimentality. Love must be based on common sense, common interests, reason, unselfish

service and above all on the correct principles of philosophy if you want to build safely the brotherhood of man based on the fatherhood of God.

The bridge to be built between India and Africa is to be built on the principles of free interchange of population at the invitation of the respective countries, free and independent who have room to spare. It will be built on true internationalism, inter-racialism and on the scientific conviction that there are no Supermen, that we all come from a common stock and that if given equal rights and equal opportunity, especially in the matter of education, environment and food, three types of human beings will emerge anywhere in the world whether they are white, black or brown. One type will be very clever ; another will be very stupid ; and a third type of men will turn out to be the common man of the present day world who holds the fort between the two extremes.

Africa is four times the size of the United States and equals in territory the size of the following four countries:-

U.S.A., China, Europe and India. Yet India alone has to feed 400 million people, China 600 million people, Japan 90 million people and Europe 400 million people. Africa on the other hand has to feed only 200 million people and even these are not properly fed because the country has remained underdeveloped. This is because it is being exploited for the benefit of the big Companies of the colonial countries as described in that splendid book "The Geography of Hunger", De Castro, Professor at the Rio De Janiero University and formally a member of the Food Department of the United Nations, F.O.A.

Migration of peoples is an almost daily occurrence in the modern world. Emigration is due to either the force of necessity or the free choice of energetic, brave and adventurous people. During the course of victory, hunger, war or persecutions (when shall we be able to add the word "patriotism"?) have combined in creating huge mass movements from one part of the world to the other. The Americans, North and South, are the classical example. Vanishing Irish and defeated

Italians are populating vast stretches of the empty spaces of the world. Post-war-West-Germany has received 10 million refugees from East Germany and from Soviet satellites. According to the United Nations High Commissioner for Refugees, in 1954 there were about 17 million refugees in India and Pakistan; 5 million in Korea; 6½ million in Japan; 1 million in Palestine; 3 to 4 million in Burma; etc. If the tears of 40 million of the world's post-war refugees could fructify the earth, then the creeping deserts of Africa and Australia would be green with orchards and bright with flowers. But the question is, Would these refugees be allowed to shed those tears in their new Mother land? In 1990 Japan will have a population of 100 million. Yet Australia refuses to receive immigrants with different pigmentation from white. White Africa refuses entry to Asians. They accepted them in the past, but chiefly as indentured labour, and they imposed on them the yoke of segregation. The Council of Europe rightly estimated that at least 600,000 people should leave Western Europe annually between

1954 and 1960. India, which increases her population by about 5 million per year, should normally be able to send overseas about 2 to 4 million people per annum. Artificial obstacles to immigration have much to do with the hunger of the world and with the dangerous tensions of the present day.

The Popes have pointed out, time and time again, that the wealth of the world is for all and that all should be given an equal opportunity to share in the world's resources. The Australian Catholic Hierarchy reminded their people that there is no principle of social justice which affirms that some have a moral right to a high standard of living while other nations are undernourished and victims of periodical famines. The concept of *Lebensraum* (the idea that every people has a right to sufficient living space) received an ugly aggressive twist at the hands of Hitler, but the underlying idea is a Christian and a human idea. There is plenty of space in the world left for safeguard-

ing the human right to a decent life.* According to Josue de Castro, the Brazilian Delegate to the F. A. O. of the U. N. O., birth control is not the remedy to the problem of hunger. Over-population is greatly due to undernourishment. Raise the standard of living, and the birth rate diminishes automatically. Poor diets are greatly responsible for over-population. Mahatma Gandhi called birth control "the death trap of the nation". The deserted towns and farms of France are there to prove it. France may soon look like a huge desert with one big town in the centre. Room must be found for the children of the numerous families of the world. Latin America, with a living space more than three times that of Europe has only 160 million people to feed in place of Europe's 400 million and India's 400 million. The same may be said about Australia, Canada and New Zealand.

Millions of people could be absorbed by Latin America alone in her vast Amazon Valley, (which is nearly as

* A table of the total population and areas by continents can be taken from the excellent book "HUNGRY PEOPLE AND EMPTY LANDS" by G. S. Chandrasekhar though I must confess I do not subscribe to some of his conclusions.

wide as the United States), in her vacant pampas in Argentine, in the forests areas of Southern Chile and in the highlands of Venezuela. The region of Latin America is vast enough to accommodate 400 million people at a high level of living.

Africa is the second largest continent in the world and it is one of the least heavily populated. Within 11,500 sq. miles (four times the area of the United States) live about 200,174,000 people. Yet even within this vast continent, "the scant population had been unable to escape the siege of hunger". Normal immigration, not colonisation, will give Africa the stimulus required to win the battle of hunger by providing labour for economic development. Indian craftsmen and Indian labourers were invited in the early years of this century to come and open the country for agriculture, railways, trade and industry. They made a splendid job of it but they aroused the jealousy of rivals. Now Indians in Africa are treated with hostility, especially in South Africa. A free and United Africa would reverse this policy and would open the gates for select free

immigration. No more merchants, please, at least for some time. There are proportionately too many merchants in Africa already. Underdeveloped countries such as Angola, which is one-sixth the size of the entire United States, with a temperate climate and only four million inhabitants, should open its doors to all serious applications of bona fide prospective Indian immigrants.

If emigration to Africa is so eminently a sensible solution for India's rapidly expanding population, why is it not adopted? What has prevented the occupation of the empty spaces of the world by the hungry families of Asia? The first reason is because old ideas die hard. Exaggerated nationalism is so rampant in the modern world that acceptance of immigration on a large scale, leading to intermingling of peoples of different nations, requires a veritable revolution of ideas in the minds of men. What is required is a more international outlook, the completion of the feeling of patriotism which each person has for his own country with a feeling of patriotism toward the world at large. A second obstacle

has been the doctrine of racial superiority as preached by the apostles of materialism, colonialism, apartheid and casteism. All these are not merely obstacles to the solution of the population problem; they are the enemies of the human race itself; because they deny the equal dignity of every human person and because they destroy the spiritual as well as the material foundations of the human race. The feeling of racial superiority has been generated on both sides of the Indian Ocean and has been an obstacle to the free mingling of Africans and Asians. This feeling has helped to prevent the families of the world from finding living space across the oceans which divide the nations of the earth. The problem of feeding the hungry millions of Asia should force people to overcome feelings of racial antagonism and look across the sea to the immense open spaces of the world as an alternative to race suicide.

The paramount need of the present hour is to create among the nations of the world a sense of human solidarity. The forces at work to divide man from man and

nation from nation are legion and assume different forms in different parts of the world: racial segregation, apartheid, communism, colonialism, untouchability, casteism. All of these set men against their brothers and deny the fundamental unity of the human race. Their common basis is the belief in the inherent superiority of one group of people over another, and as such they are unscientific as well as irreligious doctrines. A resolution passed in the summer of 1949 by the Economic and Social Council of the United Nations requested the UNESCO to adopt "a programme of disseminating scientific facts designed to remove what is commonly known as racial prejudice." A publication of UNESCO on this subject, entitled "The Race Question and Modern Science" is one of the most brilliant analyses of this question which has yet been written. The many eminent scientists who contributed to the study represent the fields of biology, biochemistry, genetics, psychology, sociology, physical and cultural anthropology and allied disciplines. All these fields of study support the conclusion that the doctrine of racial superiority,

in whatever form it may be found at a given time or place, lacks all scientific foundation.

On this point the Catholic religion is in full accord with the best evidence of modern science. The Catholic Church has always taught that all men come from a common stock and that in the sight of God there is "neither Jew nor Greek nor bond nor free nor male nor female," but all are one in Christ. Speaking against the evil of racial segregation (one of the more obvious applications of the doctrine of racial superiority) Archbishop Rummell of New Orleans (U. S. A.) stated the Church's position very well. "Racial segregation," he said, "is normally wrong and sinful because it is basically a violation of the dictates of justice and the mandate of love, which in obedience to God's will must regulate the relations between all men. To deny members of a certain race, just because they are members of that race, certain rights and opportunities, civic or economic, educational or religious, recreational or social, imposes upon them, definite hardships and humiliations, frustrations and im-

pediments to progress which condemn them to perpetual degradation which is only a step removed from slavery. Such indignities are grievous violations of Christian justice and charity, which cannot be justified in this modern age of enlightenment and loudly proclaimed democracy." Archbishop Rummell of New Orleans continues on the same topic, "Racial segregation is morally wrong and sinful because it is a denial of the unity and universality of the Redemption. The Eternal Son of God, Christ Jesus Our Lord, came into the world to redeem and save all men, to embrace all men in His Mystical Body on earth and in the life of glory in Heaven. Racial segregation would draw the colour line across the inspiring plan of the redemption and thus sin against the Divine Providence, the love and the mercy that conceived and carried out the wonderful Mystery."

People in India will have no difficulty in accepting this condemnation of segregation in the United States, or of the vicious doctrine of Apartheid as practised in South Africa (a place, by the way, where the book, "Science and

the Race Question" is banned.) But what of our attitude towards casteism and untouchability? These, too, perpetuate divisions and discrimination in human society, and are closely akin to the doctrine of racial superiority. Gandhi called untouchability "a crime against God and man." It must be eliminated from our midst. We must begin at home in our efforts to promote greater human solidarity and must eliminate from Indian society all forms of discrimination, exploitation or segregation based on narrow considerations of caste and communalism. Catholics have a special obligation to set an example in this respect because the doctrine of the solidarity of the human race in the Mystical Body of Christ lies at the very basis of our Faith. By carrying this belief into our everyday dealings with our fellowmen of whatever community, creed or race we prepare the way for greater understanding among the peoples of the earth, and eventually for that mingling of nationalities in the "great open spaces" of the earth which alone can solve the world's population problem.

That problem, in the last analysis, is not a problem of too many people on the earth, but too many people in a few crowded places on the earth.

In conclusion, would-be Indian emigrants to Africa, should take care not to go as merchants, concerned only with the possibility of personal profit. Go as ambassadors of a free India which has accepted in its own constitution the principal of the equality of all men. Ponder well the words which Dr. Radhakrishnan spoke to Indian settlers in Nairobi: "Henceforth consider Africa as your motherland and India only as your grandmother." The essential thing is that a society be built up in East and West in which the best possible use will be made of the world's immense natural resources and in which men and women will not be excluded from the earth's resources on the basis of race or nationality. Sympathetic, tactful emigrants who enter fully into the life of the new country which they adopt can contribute very much to this goal.

THE CASTE SYSTEM AND SOCIAL EDUCATION

F. A. Ryan*

The caste system is familiar at least in name to people all the world over. Its origins are hid in the dark womb of a past that spans thousands of years. Although the beginning of the system may have been very simple, it has evolved into an elaborate cast-iron structure, that retains much of its rigidity down to our days of democratic equality. The system has social repercussions of great importance. It has produced the outcastes of India who number over 50 million today. They have been known for centuries as the untouchables. Any kind of contact with them, even a look in certain cases, would mean interior pollution or defilement for caste people.

What is caste ?

There were originally four great divisions in the Indo-

Aryan society. They were the Brahmins, the Kshatriyas, the Vaisyas, and the Shudras. Only the first three are considered to be people of a good caste. The Shudras are the untouchables or the outcastes. According to the Hindu traditions, the Shudras are to take the last place in the social order ; no Shudra may educate himself, nor may he acquire property. It is his duty to serve the higher castes. The higher castes are prohibited from marrying Shudras. To-day there are over 3000 castes in India, for the four original groups have split up into any number of sub-castes.

The caste system revolves around the important restrictions — food and marriage. Broadly speaking, a person of one caste may not dine with those of another, nor may he

* Mr. Ryan, a frequent contributor to papers and periodicals dealing with social questions, is Assistant Director of Small Scale Industries in the Ministry of Commerce and Industry, Government of India.

marry whomever he pleases; there is a strict limit to his choice of a bride.

Caste and Religion

Though caste owes its origin to race, occupation and taboo, the system has been maintained in existence for thousands of years, chiefly through religious sanction. The Hindu regards his caste duties as the essential part of his religious obligations. By fulfilling them scrupulously he acquires merit in the eyes of God. Such accumulated merit will enable him to be born in a higher stage of "release" at his next birth. If the untouchable has to suffer social and economic disabilities, it is his own fault. He is merely paying the penalty for the sins of a previous life. So long as rebirth is an accepted belief, the situation of the Harijan will remain what it is. But modern ideas of equality and individual rights are making inroads into orthodox practices and most of the Harijans today are conscious of the privileges granted to them by the constitution, and demand their fulfilment.

Its social functions

It would be unwise to deny

that the caste system possesses no advantages. Every Hindu is born into a definite social milieu, his caste, which serves his needs as they arise. His caste is his school, his club and his insurance against unemployment and insecurity. Like the welfare state, it seeks to satisfy his wants from the cradle to the grave. At the same time it provides him with his status in society.

But the great sin of the caste system is that it has been misused for centuries to exploit the outcast. It is on this score above all that the caste system stands most open to condemnation.

Untouchability

One of the tragic legacies of the caste system is untouchability. In the villages of India, the untouchables live in a separate section of the village, practically on its outskirts. Their share in the division of labour is confined to the menial tasks, like cleaning up the garbage in the village, sweeping the roads, washing dirty clothes, handling corpses, working on the skins of dead animals etc. For all these works they are paid a miserable pittance.

Though the vast majority of them are Hindus by religion, they have traditionally been debarred from entering Hindu temples. Neither could they use Hindu burning grounds, nor draw water from the common village wells. In certain parts of the country they are forbidden to use the public roads. In South India there are records quoted in the census of 1931 that recount more severe restrictions imposed on Harijans by the so-called higher castes. They should not wear their clothes below the knees, they were not to wear gold or silver ornaments, nor use brass pots, but only pots of clay. At their weddings the bridegroom should not come riding on a horse as is the practice among the higher castes. Even their huts could not be built of permanent material.

The situation today has not improved so very much despite twelve years of independence. Though untouchability has been legally abolished by the constitution the untouchables are still made to feel their inferior status. This is not surprising. No social prejudice that has entered so deeply into the minds of the people can be made to dis-

appear over-night with a stroke of the pen. The equality that is granted to the Harijans by the constitution is a great step forward. But political equality must be founded on economic equality if it is to mean anything.

Social Education

No weapon, however, can be more powerful to fight caste system and untouchability than the social education of the people i.e. education towards the removal of the obstacles, whether they be ideas, customs or institutions, that stand in the way of the social, economic and political progress of the country. But the social education of the people cannot be left to government alone. The people themselves must take a hand in it. People depending solely on their government for their education, social or individual, will not get the education they need. And education given solely by the government is always in danger of becoming education drawn according to the pattern laid down by the government to meet the limited and narrow ends of the government. Moreover, the resources of government are limited. Just as the sinews,

physical as well as moral, of an individual are strengthened by self-imposed exercise, so the social progress of a people becomes strong and secure if they organise and promote it by their own initiative and activity. Organisation is necessary to put the ideas of social progress into popular acceptance. Institutions can be overcome only by institutions. Caste can be replaced only by an institution or institutions that embody ideas other than the idea of caste. Individuals, however eminent, and individual acts however striking cannot do it. All honour to Ram-mohan Roy, Dayanand Saraswati, Vidyasagar, Sarojini Naidu. But their revolts did not do more than cause a ripple in the still ocean of Hindu social life. The institution of caste embodying the ideas of separatism, division, and disparity must be replaced by an institution or institutions that embody the ideas of freedom, sociability, and solidarity. The closed society of caste must be replaced by the open society of freedom.

The new society

This new society cannot however be brought

about by mere argument. It must be achieved by men and women living and practising the new life of social freedom. And this new society can be brought about only through a number of small societies living the new life. Clubs or Associations must be formed, first in the towns and later in villages when education in the new social ideas has reached them. To be practicable each grade of society should have its social clubs or associations. In these clubs or associations should be enrolled members of the several castes who have agreed to give up the ideas and practices of caste. Here they could live the new life of freedom and equality. Opportunities for inter-dining and inter-marrying would be open to the members. And belonging to an organised institution they would have the protection and security that come from such membership. As things are now, it is difficult to leave one's caste because interdining and intermarrying lead to ostracism or outcasting with all its intolerable consequences for the offenders as well as for their children. But a society ready to receive them and give them a feeling of belong-

ing to one another would rob outcasting of most if not of all its terrors. Not merely interdining and intermarrying would be open to the members of these associations but the duty would be laid on them of helping each other in regard to education, economic improvement, employment, and in other ways of mutual aid. If in each town and later in each village there were one such association with its own habitation and home providing for such of the amenities of club-life as could be provided out of the subscription of its members, living the new life of freedom and solidarity, built on common occupation or grade of life and not upon birth, we shall have created an institutional alternative to caste which will also be a going concern. If a name is required to designate the new associations we may name them the Association of the New Society.

Their formation

How can such associations be brought into existence? The lead must be given by those who take a leading part in the public denunciation of caste. All the parties in India are opposed to the continued

existence and operation of caste. Many persons who belong to no party are also committed to this reform. The Indian National Social Conference has condemned caste in no uncertain terms and is looking about for means of abolishing it. Here is a means. If half a dozen leaders of such of these categories took the initiative in the founding of associations of the New Society in each of the towns and later in each of the villages when the work of social education would have prepared the minds of villagers for it, a small ball would have been set rolling which would gather weight and strength as it rolls down the years. And government should come to the aid of these associations by helping in its own way the members of the society who have renounced caste. If they gave preference to such people in the administrative services, as they are doing in recent years, they would be serving the cause they have so much at heart.

Conclusion

One hundred years ago Mazzini said, "every political question is becoming a social question." It must be so, for

society is the foundation of the state. We cannot have one set of ideas and institutions in the state and an opposite and contradictory set of ideas and institutions in society. We cannot have democratic equality in the state and inequality in society, we cannot have position and recognition based on merit in the state and respect and regard based on birth in society, we can-

not have freedom in the state and rigidity in society. A society that contradicts a state in its ideas and institutions will bring about the ultimate fall of the state and meanwhile handicap its activity. Only a state in harmony with its society can look forward to security not to speak of progress. In short, we cannot build an A 1 state in a C 3 society.

THEORY TO PRACTICE

THE SOCIAL SERVICE LEAGUE OF ST. XAVIER'S COLLEGE, BOMBAY *

One of the problems facing anyone interested in improving the social conditions of a locality is the problem of finding volunteer workers to carry out the various projects needed. Such volunteers, if properly organized and applied to work falling within their capabilities, can accomplish extremely valuable work in the social field. And if they happen to be young persons of student age, part time social work can contribute much to their own social education and formation of character. We are all aware of the need to involve laymen in the work of the Church's social apostolate and, as a necessary preparatory step, the need of imbuing the students in our high schools and colleges with a deep sense of social responsibility, that is, a sensitivity to the sufferings of the less fortunate members of society

and a desire to improve social conditions. The experience of the Social Service League of St. Xavier's College, Bombay, shows how this two-fold objective can be realized in practice while simultaneously rendering valuable service in the social field.

Origin of the League

As far back as 1940 young students had come to gather to form a Social Service League but this found its natural grave in the course of time. The present Social Service League has nothing to do with it. The seeds of a strong tree it is to-day were planted in the second academic term of 1950 when, at the suggestion of the University and encouraged by the Principal of the College at that time, Rev. Fr. M. M. Balaguer, S.J., a small but very enthusiastic group of students came together to do some self-less

* Contributed by Ajit R. Thakkur, Lecturer in Social Service, St. Xavier's College, Bombay.

work for the welfare of other less privileged citizens of the country. "Charity begins at home" and the first activity undertaken was visiting the servants' quarters, trying to solve their difficulties, giving them lessons in health and education.

The purpose of this activity was to create a sound, healthy tradition in the College, of encouraging and enabling the students to realise their duties and responsibilities towards society and providing opportunities to act upon this realisation.

Growth

With this aim in view, the Social Service Unit of 1950 developed into the Social Service League in the first academic term of 1951. The founder members went round the College rooms, corridors and canteen spreading their ideas. They were not disappointed by the poor response, realising that this was an initial difficulty and, confidently hopeful of the future, undertook the organisation of a couple of other activities, viz. literacy classes in Marathi for the benefit of collegemenial staff and regular visits in the after-noons and even-

ings to the Gokuldas Tejpal Hospital. At times visits to other places were also organised and a start was made in celebrating the Social Service Day in the College.

In the activities of the Literacy Classes and visits to the hospital students were helped and encouraged by the Bombay City Social Education Committee and the authorities of the Hospital, mainly Mrs. Kelkar, the Medical Social Worker, respectively. Visits to other places and Social Service Day Celebrations enabled the students to come into contact with other people and institutions and students from other city Colleges interested in the field of Social Welfare. All these enabled them to remain fresh in their ideas and having food for thought for future endeavours and actions.

As time went on, the members of the League, undertook more and more activities which showed that the League was rapidly growing on sound lines. In 1952 came the Free Night School and in April 1953 the First Annual Rural Camp, at Karjat. The Community Development Projects launched on 2nd Octo-

ber 1952 provided a good opportunity for the students to make constructive use of their vacations and to contribute their share to the national welfare services. Since then 15 urban and rural Social Service Camps have been organised and taken advantage of by hundreds of students. What the camps aim at and what they mean to the students as regards their Social Education and Character training will be mentioned soon. First let us summarise the present activities of the League. These are the following :

(1) Literacy Classes

The start was made, as explained earlier, in 1951 when the College Students volunteered to teach the menial staff in their mother tongue Marathi. Within two years all the menial staff members learned many basic lessons and could read, write and sign without much difficulty. The Bombay City Social Education Committee awarded a certificate at the end of the course and officially recorded that all the "students" had received First Class marks.

From 1953 the main emphasis turned on the Free

Night School that was opened in 1952. "Each one teach one" was the motto of that time and the purpose behind this activity was to provide basic education in reading, writing, history, arithmetic etc. to those who were poor and could not take advantage of full-time day Schools. Classes were held six days a week in the evenings and attended by more than hundred students every year.

(2) Visits to Hospitals

Started in 1952, this activity is still carried on. At first the students visited G. T. Hospital to conduct games etc. for the bed-ridden children of the menial staff. Film shows and outings were also arranged and whenever possible adult patients were also helped. But the main purpose of this activity is the donation of blood first to the poor, needy patients of G. T. Hospital and now to the King Edward Medical Hospital Blood Bank. Within a period of eight months, more than 80 students have donated their blood.

(3) Visits to the Social Welfare Institutions

Under this activity, started in 1959, students of the Col-

lege get an opportunity to widen their field of knowledge and contact by coming to know the practical work being done by individuals and institutions in the City. At times the visits result in students becoming associated with the Institutions in future activities.

(4) Welfare of the Blind

Every Saturday afternoon a group of young Xavierites visit the Dadar School for the Blind and take the inmates out for a walk. These outings are most welcomed and appreciated by those for whom they are organised. Besides giving the blind children an opportunity to go out, this activity also provides a very good opportunity to the College Students to know and understand the life of the blind.

It also helps the students to learn the language of the Blind viz. the Braille with ultimate hope that after learning it the students will help to translate books and magazines into the only language of the Blind.

At times students also "read" for Blind students preparing for the various

Examinations. It means a lot when the handicapped and non-handicapped come together and through mutual understanding, faith and confidence try to feel, think and act like worthy human beings whose intentions and endeavours are to help others without any expectation of reward, except the satisfaction of having done something worth-while.

(5) Social Service Camps

Twice a year during the holidays Social Service Camps are conducted in urban and rural areas. By camping in slums and villages and undertaking many activities, the students learn once again how to live as educated, enlightened citizens working for the welfare of other less privileged people and learn many valuable lessons that go a long way in the training of character. One must have team-spirit, ability to understand and forgive, the convictions of self-less service, devotion to duty and seriousness of purpose, if the Camp life is to be an enriching experience. Not all the Campers, it could be said, enrich themselves, as much as they could but hundreds of students have tasted the fruits of the Camp life

and made it a part of their lives and endeavours. Talking about the fruits of the Camp life an Old Camper writes that it has "Given me so much that I cherish and value. May be we do not succeed in bringing paradise down into the slums but certainly succeeded in lifting ourselves from our daily trivialities to a sense of purpose, a sense of service, a sense of comradeship. Much though I have learnt from the Lecture-rooms and the Library, it's the

Camp-life which taught me to be a human being."

These words do well to sum up what the Social Service League aims at, stands for and means to its members. The success or the failure of the League cannot be measured in terms of the number of its members, or the length of a road built. To have a real glimpse of it one must look into the hearts of its Members. They have tasted the fruits of Social Service and know the answer.

STATEMENTS

The Church and African Independence

In a half-hour radio broadcast to Africa, Pope John XXIII exhorted Africans to direct the growth of their country according to Christian principles. He repeated the observation of Pope Pius XII that the African continent "is opening itself to modern life and living what is perhaps the most serious year of its millennial destiny." (Encyclical "Fidei Donum", "Gift of Faith") Then Pope John said: "We are happy to express to you our great satisfaction in seeing the progressive realization of growing sovereignty. The Church rejoices in it and trusts in the will of those young states to take their due place in the community of nations." Tracing the history of Christian Africa the Pope recalled that Africa had given asylum to the Holy Family fleeing Herod and that Africa soon after the first Pentecost welcomed the message of Christ which was witnessed to by legions of martyrs, among whom St. Cyprian is one of the most famous.

Continuing, the Pope said: "Blossoming communities were born along the Mediterranean coasts, the desert became populated with hermits like St. Anthony, concerned with fighting the devil through fasting and prayer. And at Hippo, St. Augustine directed the church entrusted to him with wisdom and theological knowledge.... The Church welcomes the new Christians of Africa with the same affection with which it welcomed its other children, for it is the common fatherland of souls."

Speaking of the progress of modern Africa, Pope John reminded his listeners that the attainment of sovereignty does not solve all problems. There is a great need to work hard for the sound development of each state. As an aid to this development, he said, the Church places at the disposal of African nations "a disinterested way and, according to their needs, principles of action that are most useful for the development of

the individual, the family and professional, civic and international life. These norms are always inspired by respect for the dignity of persons and by the requirements of the common good."

FAO campaign against hunger

In a message sent to the Food and Agriculture Organization on the occasion of the launching of the FAO Campaign Against Hunger, Pope John said: "Millions of human beings suffer hunger in the world. Others while not actually hungry, do not have means to consume sufficient quantities of the foods they need. The plight of these people must be preached from the housetops. Consciences must be aroused to a sense of responsibility that weighs on each and every one, especially on the more privileged. Today no one in a world where distances no longer count can make the excuse that the needs of distant brothers are not known to him and that he is not concerned with helping them. All of us are wholly responsible for the under-nourished peoples."

Speaking of the Campaign's goal of raising levels of food production, the ultimate solution of the problem, the Pope

said: "The world does not at present produce enough food to satisfy the needs of all men, especially in view of the foreseeable increase of population in the near future. On the other hand, available foods are not distributed in an equitable manner. Consequently it will be necessary to cultivate new areas and to increase the production of cultivated zones. And here your organization can suggest projects for action and research, also cooperating in the application and consolidation, among the right supporters, of certain means which will allow realization of concrete results without undue delay. We find great joy in the thought of the immense possibilities of this campaign which will have, We are certain, the support of all men of heart and of all institutions, whether private or public, truly concerned with the welfare of mankind."

Food Explosion versus Population Explosion

Msgr. Luigi Ligutti, permanent observer for the Holy See at the United Nations Food and agriculture Organization (FAO), remarks:

'Population explosion' hysteria would be calmed if more

people realized the world's food explosion potential. The scare literature on the population explosion contains 'no logic and little science'. Fears of a population explosion result from a supposed shortage in the world's food supply.

The real culprits for hunger in the world are ignorance of God's gifts and how to use them, laziness and social injustice.

Believers in God should see in the pessimism of the prophets of doom a great heresy attacking the omnipotence, providence and wisdom of God.

Can science prove that God is not provident, omnipotent? Or are pseudo-scientists the ones who are ignorant?

Addressing a Catholic adult education meeting in Jefferson city, Mo., Msgr. Ligutti offered the following examples as an illustration of his declaration that waste and inefficiency — not inadequate resources — are responsible for food shortages in various parts of the world:

— A recent Ford Foundation

research report scored India's lack of soil and water conservation and its antiquated methods and improvements. The report concluded that the food problem there was neither inherent nor insurmountable.

— In the upper Amazon valley, one of the world's most fertile areas, immigrant Japanese farmers can raise "anything", while nearby natives live in hunger, since they only shoot game and pick wild fruits.

— In 1950 CROP (Christian Rural Overseas Programme) sent \$ 50,000 worth of hybrid corn to Italy, which at that time was able to produce only one-half of the corn it required. Last year Italy produced more corn than it needed as a result of better seed.

The 64-year-old priest, international affairs director of the National Catholic Life Conference, added:

Today the Church continues her interest in man's material welfare. She is also interested in the work of FAO, which plans to observe 1961 as "Better Seeds Year".

REVIEW OF REVIEWS

THE GANDHI WAY, by Kingsley Martin. The Atlantic Monthly, August, 1960.

In this article the Editor of the *New Statesman* reports on an interview with Vinoba Bhave. Mr. Martin, accompanied by an Indian friend who took notes, found Vinoba at a village about two hundred miles from Delhi. A large crowd had gathered around the school-house which he had made his headquarters. A tape recorder was on the table. A number of journalists, politicians and villagers were on hand. When Mr. Martin's turn came to ask questions, he asked Vinoba first whether he thought that gramdan villages were a significant contribution to India's economic problem and to what extent the movement was merely a symbolic or moral one. Bhave answered that it was both economic and symbolic, provided the movement had momentum. If it gathered sufficient momentum it would change the economic pattern of India; otherwise it would remain merely symbolic. At the present time, he confessed, it seemed no

longer to be making much progress. The reason was that it lacked workers, and for that reason he was concentrating on educating and training a body of them. Mr. Martin remarks that this reply made him sad, since Bhave had to make an admission that his movement is no longer making headway. Mr. Martin next asked whether the vast change which is necessary in the structure of village life in India could be voluntarily carried out. Bhave replied that nothing in the world is purely voluntary. An element of compulsion is always involved, but the compulsion is social: It is necessary, he said, to have gramdan villages and foster the climate for them everywhere. "The climate of Asia, not only India is compelling us to decentralize our economy. Unless we have industries in the villages in addition to the meager resources of the fields our villages will never prosper." Mr. Martin asked whether caste was an obstacle, and re-

ceived the depressing reply that the popular vote, far from destroying caste, has actually strengthened its hold. A new emphasis is given to caste by the electoral system, Bhave declared, because voters often choose among candidates on the basis of caste rather than on their merits or the issues involved. Mr Martin next asked whether cooperation in the gramdan villages which accepted Vinoba's teachings ruled out all private holdings in land, or whether it meant sharing of the produce of the land among owners and the landless, or whether it was a matter of joint marketing only. Bhave replied that "he was not dogmatic about economic planning." The essential thing was to accept the principle that land should be free, just as air and water are free. That is, no one should own the land. Once that principle was accepted the villagers could have any economic pattern they choose, and it was for them to decide. Mr. Martin suggests that the reason why the movement is losing momentum may be because its founder is content with this general acceptance of his doctrine and has not had with him a team of experienced organizers who

could work out the right pattern for each village and thus consolidate his work. As regards the population problem, Bhave said that "he was not in love with family planning" and thought the problem was a "world problem" to be thought of in world terms. The solution, he said, lay in utilizing empty spaces everywhere, for example in Australia. For his last question, Mr. Martin asked whether Bhave thought that cooperation was a sufficient motive for social progress, and did not competition also have a vital part to play? Vinoba replied that there cannot be two laws, one for the family, one for society. In a family, he said, competition does not work. Why should not the same law work for the village? Progress, he maintained, is retarded by competition. Even in a competitive society the state has to protect and feed the weak. Then why, he asked, should we call on the state to do this and not found the whole village community on love, just as we do the family? "Competition creates frustration, love gives hope."

Mr. Martin sums up his impressions of Bhave's movement by saying that it is too

early to say what will come of it all. "All that one can say for certain is that if India, or any Western country, for that matter, is to reach a further stage of civilization, it must move in the direction pointed by Vinoba Bhave. The mere multiplication of advertised goods, the mere speeding up of communica-

tions, the greater efficiency of machinery will benefit no one unless, like Bhave, we learn to think of ourselves as a family sharing, rather than as animals in a jungle in which we prey on each other. Bhave will be remembered as one of those who tried to make men understand this and act upon it."

CREDIT UNIONS AND THE CHURCH, by Lawrence
W. Beer. *The Japan Missionary Bulletin*, May, 1960

The ancestor of the modern credit union was an institution known as the *Mons Pietatis*, founded by the Franciscans in the Middle Ages to combat the evils of usury. They lent money at low rates of interest on security of objects left in pawn. The term "credit union" was first used by a Belgian, Francois Haeck. The spread of the modern credit union movement is due chiefly to Frederick Raiffeisen, the mayor of a small German town, who became interested in the problem around 1850. Raiffeisen saw how usurers were victimising the poor and conceived the idea of having farmers pool their savings and lend to each other at low rates of interest as need arose. Others took up this

idea enthusiastically and today there are more than 13,000 Raiffeisen Credit Societies in Europe alone. In the later part of the 19th century the rural societies in Germany became the model for a similar movement in Italy under the leadership of Luigi Luzatti and Leone Wollemborg. Luzatti introduced the present practices of requiring a small entrance fee and of accepting a man's signature as security. ("Capitalization of honesty" he called the latter practice.) The father of the Credit Union Movement in North America was Alphonse Desjardins, a French-Canadian Catholic journalist. After studying the European movement carefully he founded Canada's

first credit union in the Catholic parish of Levis, Quebec in 1900; and the first in the United States in another Catholic parish (St. Marie, in Manchester, Vermont) in 1909. With the help of Catholic priests Desjardins organized 150 other credit unions in the United States and Canada, for which work he was made a Knight of St. Gregory in 1913 by St. Pius X (who had started a credit union himself when a parish priest).

From this brief sketch of the history of the Credit Union Movement it is evident that Catholics have played a prominent part in its development, and the movement has always enjoyed the strong support of the Church. The reason is because the Credit Union Movement does much more than free people from the clutches of usurers. It is also an expression in economic life of the doctrine of the Mystical Body of Christ, and participation in a credit union can rightly be considered an exercise of Christian charity. This point was well expressed by Most Reverend John H. McDonald, Archbishop of Edmonton (Canada) in an address en-

titled "The Mystical Body and the Cooperative Movement": "When people are in the state of grace, any co-operation for mutual help, or to foster the common good, is Christian Charity in action. Men may combine their efforts in the spiritual, the social, the educational or the economic spheres..... Their cooperation may initiate or support works of religion and mercy.... a Credit Union or a cooperative home-building society. As long as they are helping others, they are practising charity. Admittedly, modern society might consider all this too wide a use of the word "charity", but only because modern society has practically forgotten the full meaning of charity, and has limited it to alms-giving or some other form of remedial work." These words are an echo of the words of the late Cardinal Suhard in his famous pastoral letter "Growth or Decline": "One cannot be a saint and live the gospel we preach without spending oneself to provide everyone with the housing, employment, goods, leisure, education, etc. without which life is no longer useful." One of the most effective ways of providing these elements of the "good

life" for the poor is the credit union because it helps people to help themselves and thus adds to their self-respect by making them less dependent on alms-giving which, although a necessary and laudable form of Christian charity, is not a basic solution for the problems of the poor.

Credit unions are perhaps needed most today in the under-developed countries of the world, where usury is a more serious problem than in the more developed countries. That the Credit Union Movement is welcomed by the people and can be successfully organized in backward areas is shown by the experiences of Father Marion Ganey, S.J., in British Honduras and the Fiji islands. Father Ganey started his work in the credit union field in British Honduras where he discovered that usurers were charging a monthly interest rate of 100% on loans to people in the lower income brackets. With assistance from the Central Office of the Credit Union National Association in the

United States, Father Ganey launched his first credit union in 1943. By 1953 he had established nineteen successful credit unions in Honduras with 4000 members and assets of more than \$500,000. When the then Governor of British Honduras was transferred to the crown colony of the Fiji Islands he asked Father Ganey to come there and see what could be done to loosen the strangle-hold which usurious money-lenders had on the population. To date Father Ganey has succeeded in establishing 236 credit unions in the Fiji Islands comprising some 20,000 members. The movement has now spread under his direction to British Samoa, a large island east of the Fijis. Similar examples of success achieved by dedicated persons, lay and clerical, who are convinced of the efficacy of the credit union technique could easily be multiplied. The rest of the article contains much useful information on how credit unions are organized and operate.

The Western Stake in the Spirit of Resistance of the Captive Nations. ACEN News, No. 61, April 1960.

There is a school of thought in the West which holds that the nuclear stalemate renders obsolete any active concern for Eastern Europe and that it would make little sense to raise at any Future Summit meeting a question which cannot be solved. The only practical result of such action, the supporters of this theory say, would be to poison the atmosphere and render impossible any agreement even on the limited issues under consideration, such as the Berlin question for instance.

From the short-range point of view, the first and most evident advantage the West could derive from raising the issue of the freedom and independence of the captive nations would be the positive impact of such official demonstration of Western concern and purpose on the morale of the people of Central and Eastern Europe. The deterrence represented by the spirit of resistance of these nations would thus not only be preserved but further strengthened.

The point is, however, that the spirit of resistance of the

captive peoples and its deterrent effect should not be taken for granted. It must be bolstered by a continuous effort on the part of the West. This entails not only the refusal to sanction, directly or by implication, the political *status quo* in Central and Eastern Europe and occasional friendly statements, but also positive steps indicating that the freedom and the independence of the captive nations are a political objective of the Western Powers which they are determine to pursue by all non-military means.

By raising the issue of the captive nations at any Future Summit meeting the West would reap further short-range advantages.

It would enable it to counter Soviet efforts to confine negotiations to their demands on Berlin and on Germany with an over-all plan of a European settlement based on the universally recognized principle of self-determination and designed to remove the major causes of the international tensions by the liquidation of *all* the dangerous

consequences of the Second World War.

It would give the West the moral benefits that should accrue to it from the emancipation of the colonial peoples. For as long as the West does not stand squarely and consistently on the principle of self-determination, the liquidation of the colonial empires will not be viewed as an unselfish course of action, founded on principle, but would be unjustly regarded as a necessity due to weakness and to the successful "liberation" struggle conducted by international Communism.

In bringing up the issue of the captive nations the West would also serve the long-term mutual interests of the free and captive nations.

The captive nations have come to realize that as an effect of the nuclear stalemate their liberation has become a long-range aim. They are aware that the Western Powers are no longer prepared to negotiate from a position of strength. They have also learned by the tragic experience of Hungary that even in the event of a successful internal revolt they

cannot depend on the West as a deterrent to armed Soviet intervention against victorious internal forces of freedom.

There can be little doubt that if the West will successfully prevent the Soviet Union from further expanding and if, at the same time, the ultimate purpose of a free Europe is kept alive and pursued by all peaceful means, opportunities will arise for the assertion of freedom throughout the Soviet empire.

It has now become perfectly clear that even if efforts to avert war in the coming years will be successful, the world will not enjoy real peace for a long time, but at best a precarious existence. The Soviet rulers have unambiguously declared their determination to pursue relentlessly their political, economic and ideological drive for the world-wide victory of Communism. And their actions fully match their words.

To begin with, they work tirelessly for the consolidation of their hold over the captive nations. Both the process of total economic integration of the captive area in the Soviet

economy and the efforts to complete the structural changes — political, economic, social cultural and administrative — which would transform each captive country into a replica of the Soviet Union have been greatly accelerated and expanded. More than ever before the Soviet rulers are set to break the spirit of the captive peoples. They proceed with their efforts to induce the Western Powers to admit, by their silence if not by a formal act, the finality of the *status quo* in Central and Eastern Europe. And their propaganda misses no opportunity to persuade the captive peoples that the balance of power has so decisively been upset in their favour that the world-wide triumph of Communism has become only a matter of time.

Confronted with this type of "competitive coexistence" the West can hardly hope to hold its ground if it confines its efforts to combatting Communist infiltration on its own territory while refraining from any action on territory controlled by the Soviet Union. In so doing the West would comply with the Soviet invitation that it cease con-

ducting any kind of cold war operations and thereby help the Soviet Union consolidate its rule over the Eastern half of Europe, while Moscow would remain entirely free to carry on what Premier Khrushchev calls the "ideological struggle."

The West possesses in the peoples under Soviet captivity valuable allies. Because of its democratic structure it may not be able and prepared to wage political warfare with the same methods the Soviets are employing. But unlike the Soviets it has on its side the majorities, not mere minorities, like the Communist parties in the West. There is, therefore, a wide scope for a Western political offensive by methods available and acceptable to the Western democracies. International negotiations and international forum provide fitting platforms for such an offensive and the issue of the captive nations represents the best possible political battle issue. It certainly represents the most promising way to put the Soviets on the defensive.

The struggle for the preservation of freedom in the Western half of Europe can no

longer be separated from that for the recovery of freedom and independence in the Eastern half of the area. The sooner this will be recognized, the more important will be

the contribution of the captive peoples to the world-wide contest between tyranny and liberty, and the greater will be the chances of freedom to achieve victory.

BOOKS

CHRISTIAN SOCIOLOGY

by Fr. Victor, O.C.D., Professor of Sociology at St. Joseph's Apostolic Seminary, Alwaye (Kerala), 4th edition, 1960, pages xvi, 463; Rs. 7-50; copies available with the author.

Father Victor, O.C.D., needs no introduction to the readers of *Social Action*. And it is very likely that the book under review is also known to most of them. This is the fourth edition, considerably revised and extended, of his *Christian Sociology*, a text book which first appeared in 1947 under the title of *A Manual of Christian Sociology*, 280 pp. In the preface to that original edition (which is also reproduced in the present one) Father Victor expressed the dimensions he set for his work: to supply for Indian students a conspectus of Catholic Social doctrine not easily and inexpensively available in English, and having

some reference to the Indian context. He presented a book "essentially of exposition rather than of research In several complex questions we have stated the essential doctrine only, leaving further explanations for the professor . . ." This description may appear over modest when applied to the present fourth edition, but basically it remains valid, as Cardinal Gracias observes in his Foreword, and it is on these lines that one must appraise the book. And to appraise the work is to praise it. From the beginning the work has had a fixed pedagogical object to present the various social questions clearly, logically, and in a

manner "sufficiently brief as to have the matter mastered in a single course".

With this background we are in a position to comment more reflectively on the present fourth edition. First of all, this is a considerably extended revision of the previous editions: the text is increased by over 160 pages. And what is more important, much of this expansion has been taken up with developing and supplementing specifically Indian aspects of social institutions or problems discussed. For example, correlation has been made where apposite with the Constitution of India or the Five Year Plans. Further, considerable addition has been made in the sections on International Relations, Population, Family, Communism, etc. Above all, it must be observed that the selected readings at the end of each chapter and the General Bibliography have been brought up to date and expanded; much material of 1959 is included in the text readings and the Bibliography. For these reasons, one can readily see why the author decided to change the title of his work with this new edition, from *A Manual of Chris-*

tian Sociology to simply, *Christian Sociology*, "because it has gone beyond the limits of a Manual."

The framework of the book, however, remains exactly the same as in the earlier editions: that is, there are the two main parts. Part I: "Socio-Political Relations" (pp. 11—193) treats in the traditional scholastic manner the Individual, The Family (including here "Family Planning"), the State (including the Indian Union, the Indian Constitution), International Society (also the U.N.O. and India and International Relations). As before, there is interposed here a brief Appendix on the principles of Church and State. The Second Part: "Socio-Economic Relations" (pp. 197—419) handles in the light of the social encyclicals the classic sections on Production (here the author introduces an apt discussion of overpopulation; then also the Five Year Plans, Indian Labour Legislation, etc.), Distribution (including an analysis of Marxist Socialism, Communism in India, Socialism in India, Agriculture in India), and Exchange (also Banking in India, Co-operatives). There is a final

appendix, now somewhat extended, on Catholic Social Welfare, which is an unique contribution, containing as it does a model questionnaire for a parish socio-economic religious survey.

The style, as reviewers have invariably observed, is clear, well-ordered, and concise. Besides the very adequate bibliography, there is a fine index. The printers (The Salesians' Press, St. Joseph's Technical School, Madras) are to be commended for the attractive topography, the binding, and the moderate price.

The book admirably achieves the purpose it set out to accomplish. Criticism because the text does not treat some point or other deeply enough, or because too many points are treated, are then rather beside the point. For example, some might not be happy with the title *Christian Sociology*, preferring to restrict the word "sociology" to the non-normative study of social phenomena. But who will deny a valid and his-

torical justification for the title used? The author's specification is helpful (p.4): "... For Catholics, therefore, sociology can be defined: 'A science of society and its practical principles, interpreted according to the spirit of the Catholic Church.' As this text is chiefly intended for the benefit of Catholic students, needless to say that it will be intensely Catholic in matter and form." Then this content is correlated with the usual delineation of the social sciences.

There are some misprints, and a few incomplete bibliographical references; there seems a possible error or a transposition in the definition of 'polygyny' (p.47); many points will provoke discussion; for example, the concept of "nation" (pp. 102, 177). Finally, in the section on the training of priests for the social apostolate, it is possible that the new revised programme of the Institute of Social Sciences, Gregorian University in Rome, may not have been considered.

PEOPLE, SPACE, FOOD

by A. McCormack, Sheed & Ward, London, 1960

Until recently, populations problems were considered the preserve of a certain class of statisticians and their wearisome pile of figures hardly received a glance. This was a mistake for it should have been realised sooner than it was that they were handling human material which would involve human responsibility. It was only when some startling conclusions were drawn from the pile of statistics that most people woke up to the fact that far from being wearisome, these figures denoted far-reaching consequences for the human race.

Today the problem of the relation between population and resources has ceased to be the preserve of specialists. It is debated on radio, T. V., platform, and in the popular press with increasing frequency if not with increasing charity. The question in itself would have been complicated enough and difficult of solution but, to confuse the issue still more, emotion, sentimentality and national prestige have also become involved. Furthermore, religious beliefs have further

deepened the gulf between the contending views.

India is involved in the problem in a special way. Fifteen years ago, family planning propaganda was on a very small scale and family planning was held to be scarcely decent. Today family planning is on a nation-wide scale that is praised as an exemplar by all the influential and moneyed family planning associations throughout the world. During the next Five Year Plan, this poor country, according to one of its spokesmen, will spend on family planning clinics, etc., the sum of Rs. 1,000 million. One of the signs, it can be said, that family planning has become respectable — at least among the intelligentsia.

The comparison between India and China, as two giants striving for economic success along different routes, has by now become a journalistic cliché. China, after considerable fluctuation, seems to have decided that it can square its economic progress and population growth. Many pessimists are waiting, not so much

for an economic crash in China, as for the opportunity to say that China proves once for all that rapid population growth and economic growth just will not combine. They have long ago decided that India has got to cut down its population.

Most people have heard of the pessimistic forecast that a time will come, unless population growth is drastically reduced, when there will be standing room only in the world, or may be something even more acrobatic, when men will find room only by standing on one another's heads. Such a view, by its sensational simplicity, holds the popular imagination. The other view, of cautious optimism, being many-sided and involved, has not the appeal of simplicity.

Fr. McCormack, a former missionary, who has previously made a name for himself by articles and lectures on population problems, here capably exposes the argument for a many-sided approach of cautious optimism. He thinks that "if the resources of the earth are developed, used and distributed properly, and man makes an effort to live up to

his own humanity, the world will be able to provide sufficient food and space for its population." The book, as indicated by its title, runs through the usual factors involved in the problem: the population crisis, the pessimists' view, objections to their assessment of the situation, the opinion of world experts, (which is, generally, not pessimistic), actual and potential food resources, the obligation of the richer nations to help others, emigration, and, finally, the need for "the spirit of faith and hope.... to solve all these problems, according to enlightened principles and a humanism which is Christian in origin" but can be shared by all. The theme of the book can be summed up, remarks its author, in the words of a delegate of the U. A. R.: "The economic resources of the country should be adjusted to the men, and not the men to the economic resources."

After reading the proofs, which are quite substantial, of how sufficient food can be found to give an adequate diet to the present world population, and also to a future population several times the size of the present world

figure, the conviction that the whole population dispute is very much coloured by temperament and outlook grows stronger. Both optimists and pessimists put forward a flood of arguments, but neither side seems to be much influenced by the reasons brought from the opposite camp. One great

difference between the two sides is sticking out a mile: the pessimists have the best publicity, and have popularized their side in the dispute. Hence the need of a book on the popular level like the one under review to influence public opinion towards a moderately optimistic view.

A. Nevett

THE SOCIAL TEACHING OF POPE PIUS XII: 1957

Edited by Rev. Cyril C. Clump, S. J., Price 3s. 6d.,
Oxford, Catholic Social Guild, 1959, pp. 112.

The late Pope, Pius XII has spoken on a large variety of modern problems. His speeches will form for a long time to come a mine of basic material on which anybody wanting to know what is the Church's position regarding one or other modern problem will have to fall back. These speeches are being published and studied by more and more people.

Fr. C. Clump has gathered the most salient passages of the speeches dealing with Social Problems, delivered by Pius XII during the year 1957 and has arranged them under the five following headings: (1) *The Church and the Social Order*. These selections

deal with the attitude which the Catholic should take towards social problems, world affairs and politics. Then follow some passages on the Family: the modern problems which threaten it, the responsibility of parents and of society in helping the family fulfil its purpose of child education. Then follow some statements on Housing and finally on the reform of the Social Order. (2) *The State and the Social Order*. Here one finds a discussion of the relation between the State and the Family and the State and Industrial and Rural Society. (3) *Industrial Society*. Pius XII has often insisted on the need of giving precedence to the human factor in industry

over other aspects. One reads how this solicitude is applied to the modern problem of automation, of economic productivity and of wages. (4) *Rural Society*. The modern world experiences a universal rural problem, to which solutions must be found if the rural population is to get its rightful share of the fruits of the economic development of a country. Pius XII, in the statements quoted, states what are these rural problems and how reforms must be introduced to remedy them. (5) *International Society*. Pope Pius XII was an indefatigable internationalist and he has spared no efforts to help to create an atmosphere of peace and mutual understanding among nations. Under this heading, the Church's attitude towards international society are discussed, followed by some extracts on the Economics of international Society and on International Co-operation. At the end of the book, in an appendix, is given the important encyclical letter of Pius XII on Entertainment Media dealing with motion pictures, Radio and Television.

The Editor gives a short introduction to every chapter,

stating on what occasion the late Pope spoke on the subject treated in the Chapter. At the end of the chapter an excellent summary is given in a few paragraphs of the main ideas of Pius XII on the subject just treated.

This book, together with the earlier volume of statements made by Pius XII in 1956 composed by Father Clump, will prove very useful to anyone desiring fuller knowledge of the teaching of the Church on modern social problems. The selections are well made, and as the headings just enumerated show, cover the major social problems of the day. It is regrettable that the book is limited to the statements made by the late Pontiff during the single year 1957. Since the complete collection of Pius XII's writings and speeches on social subjects is now available it is to be hoped that the Editor of the present volume, who is well qualified for the task, will take it upon himself to compile a similar work covering the entire period of Pius XII's pontificate. If such a work could be published in a cheap edition in India it would be a great contribution to the Church's social apostolate.

M. Bogaert

NEWS AND COMMENT

All India Tribal Leaders' Conference

The All India Tribal Leaders' Conference held in Ranchi at the end of October marks a turning point in the affairs of the Tribal people of India. The main purpose of the Conference was to express the determination of the Tribals to obtain an increasing voice in the administration of Tribal affairs. The Tribals justly resent the fact that hitherto everything was planned for them by outsiders who rarely consult the Tribals' own wishes and views. This patronising attitude is inconsistent with the gains in education and other areas of social life which have been registered in recent years in tribal areas. There is no longer need to treat the Tribals as if they were children utterly incapable of participating in the planning of policies which vitally affect their future. The patronising attitude with which the Government regards the Tribals is reflected in the composition of the recently appointed

Dhebar Tribal Commission whose purpose will be to report on the Administration of the Scheduled Areas and the Welfare of the Scheduled Tribes. Only a very small minority of the eleven member Commission are Tribals, although the findings of the Commission will doubtless be of decisive importance as regards future Government policy for Tribal areas. One of the important purposes of the Tribal Leaders' Conference was to prepare a memorandum to be presented to the Commission embodying the Tribals' view of their own problems. A second purpose was to promote greater unity among the Tribals themselves by making the Conference an All India Conference, the first of its kind ever held by the Tribal leaders.

Protest in China

China Youth, the official Chinese monthly, recently published a letter which, if authentic and not merely a ruse to catch unwary "right-

ists" who may be thinking along similar lines, shows that not all citizens of Red China have been successfully brain-washed. The letter comes from a disillusioned young woman who writes as follows: "Comrade Editor: Everybody is now talking about the question of how one should form noble ambitions and scale the "peaks". Nor am I unmoved. But deep in my mind there are knots which I cannot untie.. I am a woman working in a public office. I joined the Government services in 1952 upon completing senior secondary education. I was then full of enthusiasm, worked hard and imposed strict demands on myself.... I joined the Young Communist League. I have always cherished a beautiful hope. Following our progress from one Five Year Plan to another life will improve without interruption. When this happens our family will be even happier. We shall be living in a beautiful Western-style house..... Returning home after work, my husband or I shall bring fresh fruits and delicious toffee. We shall sit together on a soft sofa watching television, listening to the phonograph or reading books.... On Sundays we

shall bring our child home from the nursery and take her to the park to play.

"I am young and have many days to live yet. I must not ruin my health. If I do I shall grow old too soon and this will lead to a loss in the long run. Our leadership comrades are contemplating working all day long. They have little time for rest or amusement. While their spirit is admirable, their kind of life is hardly what one would like to have..... Why should one make one's life so tense? Recently the authorities called upon everybody to study..... Working is already tiring enough. It would be unbearable if I have to leap forward in studying at the same time.... There are too many meetings and they are too long. I cannot help grumbling. How is it that meetings are not held as far as possible in day time?.... On some Sundays the authorities organize voluntary labour. Though I take part in it on every occasion, I do so reluctantly.... I feel that it would be more interesting to stay together with my husband and child. But even on this my comrades have made critical remarks. The more I think

of this the more confused I become. I think that a happy life is the goal of our revolution. During the years of the revolutionary wars, it was only right that people should climb snow-capped mountains.... and fight for months and years on end. But now conditions are entirely different.... we are no longer afraid of the imperialists. We Communists are not Trappist monks. Revolution and construction should be for the sake of one's self. One should labour, build and create; at the same time one should enjoy the fruits of one's labour. If socialism and communism are built for the sake of others while a Communist has to lead a dry life labouring and studying every day, what is the use of building socialism and communism?" As was to be expected, the letter was printed with a host of replies denouncing so bourgeoisie a mentality. One of them in particular reveals the confusion which permeates Communist thought: "It is true that the object of our revolution is to give us a life of well-being.... The question lies in what form of happy life we go after.... What we revolutionaries have in mind is first of all a life of well-

being for the masses, not first of all a life of well-being for individual people." But what are the "masses" except groups of individuals? The individual person, apparently, has officially ceased to exist in "People's China."

Lay Leader Training Centre

Father Paul Crane, S.J., recently returned from Ghana which he visited at the request of the Bishops of Ghana to assist with the organization of the Social Apostolate in that country, has announced the establishment in London of a Lay Leader Training Centre for specially qualified lay leaders from mission countries. The Centre, to be called "Claver House", has been set up by the White Fathers and will be staffed by Jesuits of the English Province under the direction of Father Crane. The purpose of the Centre is to give to a few highly qualified and already outstanding lay leaders "a final intensive schooling in the apostolate", for approximately nine months. It is expected that costs will be borne by local Bishops or the Catholic Action groups which send candidates to London for training. The Centre will endeavour to assist outstand-

ing candidates who cannot be supported from their own country. The new London Centre is aimed largely at Africa, but is also meant to a lesser extent for other English-speaking under-developed countries. Its capacity is approximately twenty-five persons per year and the complete syllabus will soon be published. Father Crane will welcome further enquiries at 31 Farm Street, London, W. 1.

Social Action Conference

In the U.S.A. an organization which might well serve as a model, for a similar organization in India has been steadily growing in membership and activities since its establishment in 1957. This is The National Catholic Social Action Conference. The Conference is an association of individuals and organizations vitally interested in Catholic Social Action. As a Social Action organization, NCSAC is concerned with the laws, customs and other social institutions of civil society. As a Catholic organization it is concerned with these institutions from the viewpoint of their harmony or conflict with the Law of God. The membership of the Conference is composed chiefly of leaders

and members of social action groups throughout the nation, variously drawn from labour, management and other industrial relations groups; diocesan social action groups; rural life and urban life groups; family life groups; professional groups; student and adult education groups; etc. The aim of the Conference is to offer a common meeting ground for representatives of all these groups concerned with Catholic Social Action in its many forms. It aims to stimulate among all Social Actionists a greater sense of solidarity in Christ's Mystical Body; to increase the effectiveness of lay apostles working in the field of social action by providing a clearing house for exchange of views, experiences and solutions for common problems; and to devise ways and means of bringing Catholic influence to bear, in a spirit of justice and charity, on national public opinion. The Conference hopes to encourage the formation of other Catholic Social Action groups in areas where they do not exist and gradually to forge, out of continuing communication, a total concept of Catholic Social Action in har-

mony with the needs of modern society.

The National Catholic Social Action Conference has a Board of forty Directors selected from social action groups across the country. This Board meets twice annually and its Executive Committee more often in order to ensure continuity of programmes and objectives. Every year an Annual Convention is held for all members, on a subject of importance for Catholic social action. The subject discussed at the most recent Convention (held from August 26th to 28th) was "Man and Property in the Modern World — Some New Horizons." The Conference also maintains numerous committees (Research, Aims and Objectives, Programmes, etc. to give its work permanence during the year.

Credit Union Information Centre

As a result of the meetings and discussions recently held in Japan by Mr. Carlos Matos, representative of the Credit Union National Association (CUNA) an Information Centre on credit unions has been established with the help of CUNA at Sophia Uni-

versity, a Jesuit-conducted institution in Tokyo. The Centre will distribute literature on credit unions to persons interested and will assist in sharing experiences and information. Six brochures and booklets on credit union facts and methods have been translated into Japanese and are available from the Centre.

Lay Apostolate in Latin America

The Vatican's Pontifical Commission for Latin America has launched a programme to enlist laymen as "papal volunteers" to serve the Church in Latin America. Marcello Cardinal Mimmi, President of the Commission, has issued a direct appeal for lay volunteers to help train Catholic lay leaders in Latin American countries. Considering "the distressing shortage of priests and religious in Latin America, "the Cardinal declared, no Catholic can consider himself alien to the suffering of the Church.

The programme calls for the volunteers to be organized into teams of three to ten members, each of whom would agree to serve from two to five years with the option

of serving longer. The teams are to serve in their own dioceses as a "central nucleus" to which the volunteers coming from other countries will add the contribution of their work and support. The chief activity of the teams will be to recruit and train Catholic lay leaders who will then organize the Church's social apostolate according to local needs of each area.

New Catholic Party in Puerto Rico

In a move which has stirred considerable controversy in Puerto Rico, the Catholics of that country have decided to set up their own political party, known as the Christian Action Party (PAC). Organization of the Party was decided on after the Puerto Rican House of Representatives refused to enact a Catholic-sponsored bill providing for a programme of "released time" religious education for public school pupils. Under the programme, Catholic students in public schools would have been released from class at specified times to attend religious instruction classes. The arrangement is common in United States public schools. The new party has received the support of the

Puerto Rican Hierarchy, who have emphasized however that the party is not a Church organization but an independent party, and that Catholics are free to adhere to it or not as they see fit.

International Institute for Labour Studies

The Governing Body of the International Labour Office, during its 144th Session, which was recently held in Geneva, unanimously approved the new proposals submitted by the Director-General of the I.L.O., Mr. David A. Morse, relating to the creation of an international Institute for Labour Studies. These new proposals were formulated in consultation with representatives of Governments, employers and workers who compose the Governing Body, as well as with representatives of the United Nations and UNESCO. The Geneva authorities and the University of Geneva have given their full support to the I.L.O.'s plan.

The aim of the Institute will be to further a better understanding of labour problems in all countries and of suitable methods of solving them. At the outset, the edu-

cational activity of the Institute will be exercised by means of study groups which will make a series of reports bearing on one or several main problems of social policy. These groups will be composed of carefully selected persons of recognised ability. They will be drawn from very varied circles — managements

of undertakings, trade unions, administration, the liberal professions and universities. The duration of the study cycles will be fairly long so as to enable the participants to proceed with thorough investigation and exchanges of views, but not long enough unduly to hamper their professional functions.

IMPORTANT BOOKS ON SOCIAL PROBLEMS

AVAILABLE AT THE SOCIAL INSTITUTE, BOAT CLUB RD., POONA-1.

- | | | |
|------------------------------|---|----------|
| C. C. Clump : | <i>Practical Citizenship 3rd Edition</i> | Rs 1-75 |
| | (For Secondary Schools) | |
| A. Nevett : | <i>Too Many of Us ? 2nd Edition</i> | Rs. 3-25 |
| | (The Indian Population Problem) | |
| „ | <i>Dear Comrade</i> | Re. 1-00 |
| | (Letters to a Communist) | |
| „ | <i>India Going Red ? 2nd Edition</i> | Rs. 1-25 |
| | (Communism in India) | |
| A. Fonseca : | <i>The Citizen and the State</i> | Rs. 3-00 |
| | 4th Edition (For High Schools and the Military) | |
| | Copies from Sanjivan Press, Digha Ghat, Patna | |
| Jerome D'Souza, S.J.: | <i>Sardar Panikkar and
Christian Missions</i> | Re. 1-00 |
| <i>Towards A Solution :</i> | (Symposium on Social Questions) | Rs. 1-50 |
| <i>The Social Order :</i> | (Encyclical Quadregesimo Anno of
Pius XI) | Re. 0-65 |

— *Postage extra in all cases* —

Order Today

RURAL CO-OPERATIVES

A Handbook on Credit
Unions, Co-operative
Marketing Societies,
Industrial Co-operatives,
Co-operative Farming,
Cottage Industries etc.

Demy 8vo

168 pp.

Rs. 3. 50

Postage Extra

PUBLISHERS:

SOCIAL INSTITUTE,

13, BOAT CLUB ROAD, POONA - 1.

